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Missions of the Moravians.

of a visit to the Christian and heathen Greenlanders living in the neighborhood of Lichtenau, by Brother J. C. Kohlmeister.

October 11th, 1818, I set out from Lichtenau to visit the people belonging to our mission, and the heathen Greenlanders, in the neighborhood of the hot spring, accompanied by the Greenland Brethren Benjamin and Andrew, having commended ourselves to the protection and blessing of our Lord and Father.

When we arrived at Kernertok, where many lives with his heathen relations. He was baptized, but left our congregation some years ago. He now declares a serious intention of returning to us. The expressed great joy, when they learned that I meant to stay over night, and immediately began to clean their houses, that (as they said) I might not be troubled with bad smells and disagreeable odors. When the men had returned, they all met, and I discoursed to them the words: "If a man keep my commandments, he shall never see death." John 8.

Reminding the great happiness of those who believe on and follow Jesus; and, in the evening, and again in the morning of the next day, besought them earnestly to be reconciled to God. They said, that all I had said, "was quite new to their mind;" but it appeared to them that the cares of this earth, like the thorns and briars, choked the good seed.

Hence I proceeded to Anakturuk, a settlement of which are all heathen.

In this place, there was such a strong wind, and so tremendous a surf, that we could not get on shore without great danger. We were rejoiced exceedingly to receive a visit; and on leaving them, they all came to me to come soon again. Having heard that the dwellings of those heathen live farther towards the south, and more dispersed, and the strong current of the ocean making it impossible for a boat to approach them without danger, I determined to go to those of our own people. In passing, I called upon a woman, Millekotek. He and his family had been in the most imminent danger of drowning at sea, during the late great storm from the north-west. They barely saved their lives, but their boat was dashed in pieces, of which the wife gave me a detailed account, her husband being from this heathen, being a man of correct morals, when spoken to about religion, had always asked whether so-and-so man as he was needed it; but it appeared as if the danger of immediate death had brought him to reflection, & caused him of the necessity of being saved for it. At least, his wife, who differed from her husband, told me that for many nights after this disaster, he could not sleep for fear & trembling. Hence I went to the Greenland settlement, his house, and delivered a discourse to the family; and having visited other houses by the way, arrived at Anakturuk, where I intended to take up my quarters for the night. A woman, whom I met on the road, informed me, that they yesterday eagerly expected my arrival, and had swept and cleaned their houses. The neighborhood of our people's dwellings, some families of heathen had built their houses, and on going to see them, an Indian came out to meet me. She said: "We have a mind to be converted, we are hitherto to be near the baptism, I expressed my wish that they might be in earnest. When I arrived the heathen turned upon their ancestors. The heathen related how wicked their ancestors used to be, and that they had even murdered; but (added he) the heathen have now ceased to be so wicked, as we have grown much better."

It appears quite satisfactory to me of the heathen, till the Spirit of God convinces them of sin. I invited them to attend our worship in the evening, which they promised to do. As Brother Kohlmeister's house was the largest of the heathen, and most suitable for me to lodge and hold meetings in.

In the evening, both the heathen and our people attended, so as to crowd the house; and I felt truly desirous to be able to speak in such a manner, that every description might be beneficial. First I read to them the history of Adam's suffering in the garden of Eden, & then explained, how we by sin had caused such dreadful pangs to Adam, & how He had borne the punishment due to our transgressions, and concluded with expressing my most earnest prayer, that they all might on the next day, be numbered among the redeemed by whom the praises are sung to the Lamb that was slain, and reconciled us to God by His blood. The greatest silence and attention followed, and our people related, that the heathen had hung down their heads, and with much apparent seriousness.

that portion of our Saviour's last discourse, to the people at large, and particularly to His disciples, previous to His sufferings, which belonged, to the day, with prayer, that He would deeply impress upon our hearts a sense of that great love which caused Him to suffer and die for us. On the 5th, we spoke with all our communicants, and had reason to rejoice over the many proofs of the work of the Holy Spirit in their souls, and their earnest desire to grow in the grace and knowledge of the Lord. In our conference on the 6th, 71 persons were appointed to advance in the privileges of the church, viz. 11 to be candidates for baptism; 5 received; 15 baptized; 19 candidates for the Lord's Supper; 19 confirmed; and two to be readmitted. Having been called by the heathen servants, they all approached our house in a kind of procession, to be informed, in turn, of the favour that awaited them. It is not easy to conceive what we feel, when we see, and speak with such a number of candidates for union with the Christian church, who, but lately, have been ignorant and unprincipled heathen.

The celebration of the Lord's Supper, on Maundy Thursday, was distinguished among the solemnities of this week, by a powerful perception of the divine peace, and presence of our once suffering Saviour, when He drank the bitter cup of the wrath of God for us: 38 persons were present, as spectators.

Good-Friday, when we contemplated the last suffering and dying scenes of our Redeemer, was no less made unto us a day of great blessing, to which, both our own people, and many visiting strangers, bore testimony from the fulness of their hearts. Among the latter was our good friend, the Rev. Mr. Thom, Minister of Caledon. On taking leave, he presented our School with 25 dollars. A great many neighbours, both farmers, slaves, and Hottentots, were diligent attendants at our church, at Easter, and during the holidays.

On Easter Monday, the above mentioned 15 adults were baptized; and 5, baptized as children, received into the congregation.

LABRADOR.

Extract of a Letter from Brother BENJAMIN KOHLMEISTER, to the Secretary.

NAIN, September 17, 1819.

Since I wrote to you in 1818, I have made two journeys, after the fashion of this country, which, considering the climate and conveniences of Labrador, were remarkably pleasant. The first took us only five days: I set out in a boat from Okkak, on the 13th of September, and arrived at Nain on the 17th. The weather was fine and warm, with a gentle, favourable breeze. My wife, who had been poorly, quite revived, and was very much entertained by the management of the Esquimaux, their cookery, and various make-shifts; and was delighted with the great variety of scenery which we met on the passage.

My second journey was made in April last, on a sledge, from Nain to Hopedale, whither I went in commission of Brother Schreiber, who had been invited, but could not go himself. Brother Beck had come to fetch me. The weather was again very fine, and we reached Hopedale on April 18th in two days. Our dogs drew the sledge over the smooth surface of the frozen snow with great rapidity. No English post-horses could do better. Both by the European Brethren, and the Esquimaux, I was received with the greatest kindness; the latter came out to some distance on the ice, to meet and bid me welcome. I was deeply affected, and shed tears of joy, on again entering this place, in which I had spent so many happy days, in the year 1804, when it pleased the Lord to send forth His Spirit, and awaken, in the hearts of the Esquimaux, that hunger and thirst after righteousness and salvation, the fruits of which have been so manifest and encouraging ever since. I was then an eye-witness of astonishing proofs of His power and love; and my heart and spirit revived, in the recollection of the all-conquering and superabounding grace, which then prevailed, and by which He drew all hearts unto Himself. Both in my public discourses, and in private conversation, during my stay, I could not help continually referring to it, and reminding these dear people of the mercy then bestowed upon them; and I had the great satisfaction to find in most of them, that the grace of God was not bestowed upon them in vain. They remembered that event, with tears of thankfulness, and resolved anew to devote themselves to Jesus, as their only Saviour and Lord, who, having by His bitter death and suffering purchased life and eternal happiness, well deserved to be loved and served by us, whom He has bought, and made His own. Having finished my business at Hopedale, and enjoyed a blessed participation of the Lord's Supper with this dear congregation, I returned to Nain, in company of Brother Morhardt. The weather was again most delightful, and we arrived safe at Nain, on March 5th.

By this short narrative you will perceive, that even in the roughest climate, and the most rugged regions, God has well cared for His creature Man, not only by giving him his meat in due season, but by

providing the means of needful refreshment, and improvement of his heart and mind, in the contemplation of His wonderful works, though different from those in Europe; and thus every where glorifying His name, and declaring His praise.

The office to which I am now appointed, in the superintendence of this mission, I should not be able at all to undertake, did I not trust to my Lord and Saviour, that, together with willingness of spirit, He will also grant me His counsel and support; for without Him, I can do nothing.

Your most aff. Brother, B. KOHLMEISTER.

Extract from a Letter, from LABRADOR.

August, 1819. We have had a very long passage from England to Labrador, from the 1st of June to the 20th of August; and our vessel, the Harmony, has received many a terrible shock during the time we spent in the ice, from the 9th to the 19th of August. Most manifest were the proofs of the fatherly care and protection of God; and we have had much cause for thankfulness, day by day: He preserved not only our lives, but our health and spirits, and His peace reigned in and among us.

When in making this voyage, we duly consider the purpose for which this vessel sails to Labrador, then all those who are engaged in navigating her appear to us truly valuable characters; for they are all, each in his degree, employed in serving the cause of God, and venturing their lives upon it. What hardships do they not experience! for many successive nights without sleep, wet to the skin, and almost frozen with cold; besides the anxiety which the captain and mate must feel, how they may bring the ship safe out and home. Whoever has not been present, can have no just idea how one feels, to be surrounded by dreadful icebergs and fields of ice, towering upon, or rushing past each other, and to see no way out. Here no human power can save, none but the almighty hand of the Lord, upon which we learn to rely. Perhaps no coast is more difficult to navigate, than that of Labrador, where, to increase the danger, dense fogs often intercept the view of the land, and broken rocks lurk under water. I mention this to show, that we all ought to esteem, and pray for our captain, mate, and seamen, as much as for the passengers on board.

"After nearly thirty years, service in this mission, my only desire is, to be further favoured by my gracious Lord and Master, to serve Him in any way, in which He is pleased to employ so weak an instrument."

TRAGGOTT MARTIN.

The following Form of a Bequest, has been transmitted by Rev. Mr. Mortimer, of New-York, for publication in the Recorder.

"Form of a Bequest for the benefit of the Missions of the United Brethren (commonly called Moravians) among the heathen.

I, A. B., do hereby give and bequeath unto "the Society of the United Brethren for propagating the gospel among the heathen," the sum of \$, to be paid over to the agent or agents of the missionary concerns of the United Brethren, to be applied for the use of their missions."

London Missionary Society.

Extracts from the twenty-sixth Report of the London Missionary Society, delivered, May 11, 1820.

The London Missionary Society occupies, at the present time, forty-seven Missionary Stations, and maintains in its service, exclusive of Females, Mechanics, & Farmers, eighty-five Missionaries and Catechists.

Society Islands. (South Sea.)

The accounts received from the islands subsequently to the last anniversary, as well as the testimony of Mr. Hayward, confirm the formerly received intelligence as to the downfall of idolatry, and all the cruel practices connected with it, together with the universal profession of Christianity, the improvement of the native manners, and the increase of domestic comfort and harmony.

The external religious & moral change especially in Otahete and Eimeo, is universal. Public, family, and private worship is every where observed. Theft, fraud, lying, cursing, &c. are seldom or never heard of. Conjugal infidelity is comparatively unfrequent. The female, instead of being, as formerly, the mere servant or slave of the man, is raised to a level with him as his companion. Every woman now eats with her husband, and the family are united together at the same meal; formerly the males and females eat separately. Domestic broils but seldom occur. Instead of the horrid murder of new born infants, a practice which has ceased entirely, mothers now show the greatest affection for their children, and even females who once destroyed their infants, manifest affection to their offspring in a remarkable degree. The offering of human sacrifices, as a part of their idolatry, was accompanied by circumstances of the most shocking barbarity, but no sacrifices, except those of praise and thanksgiving, are now ever heard of. Formerly the sick and aged, being considered as a burden, were almost totally neglected, and sometimes destroyed by their own relatives and friends; but now they are treated with humanity and attention.

Malacca.

From the statements in the last year's

Report, the Mission at this place appeared to have advanced to a degree of importance, which could scarcely have been anticipated, considering the shortness of the time which has elapsed since its establishment: subsequent information during the past year confirms the favorable impressions then made, and enlarges our expectations of its future prosperity. It is, however, with deep and sincere regret, we record the decease of Mrs. Milne—a calamitous event, not only to the bereaved husband and children, but to the Mission itself.

The Malay and English school, the Malabar school, and the Sabbath school, under the direction of Mr. Thomsen, we believe, continue to flourish. Mr. Medhurst succeeds well in his Chinese schools; many of the children can repeat the whole of Mr. Milne's catechism, and give the most pertinent answers to questions proposed in order to ascertain their knowledge. A schoolmaster had discovered a laudable desire to obtain religious information. A Chinese evening school, in which both adults and boys attend for religious instruction, was in a prosperous & promising state.

Mr. Medhurst, with commendable activity, had visited almost every house in Malacca, distributing tracts, and conversing with the inhabitants; with the other brethren he had also sent Chinese tracts and Missionary publications to Siam and Tringana, from which places applications had been made for that purpose. Chinese tracts and Testaments had also been sent to the northern part of the empire; and notwithstanding the extreme jealousy and vigilance of the Japanese, a naval officer succeeded in leaving some in the hands of two natives of Jeddo, also at Pulo Candore, where it is presumed the Gospel was never before carried in any form.

Mr. Milne, having finished the translation of the historical books of the Old Testament, &c. had proceeded with his exposition of the Epistle to the Ephesians—an epistle as he judged peculiarly adapted to the Chinese. This work was expected to be published about the present time; he had also composed and circulated a tract intended to improve a severe visitation of sickness at Malacca.

The printing of the sacred Scriptures in Chinese, has been carried on at the Mission press at Malacca, during the past year, but to what extent the Directors are not precisely informed. The Chinese Magazine has been continued, and about 1000 copies printed monthly. The exposition of the Lord's Prayer is also in circulation. The Indo Chinese Gleaner is likewise continued.

For a considerable time past there have been religious exercises daily in the Mission House, in the Malay language, which are conducted by Mr. Thompson, who also preaches once a week in the town. Mr. Medhurst preaches to the Chinese four times a week in four different places. Including services at the Mission House, and in a Pagan temple, the Chinese have set discourses addressed to them in six different places; and the word of life is published in four languages—in the Malay, in two dialects of the Chinese daily, and in Dutch and English occasionally. The catechetical exercise on the Sabbath is attended by several learned Chinese, who have been providentially brought into connexion with the Mission, as teachers of the language; one of their motives is to obtain an explanation of such parts of the chapter read in the morning service as they did not understand. These were all born in China, and will probably return thither again.

Anglo Chinese College.

The foundation stone of this Institution was laid on the 11th of November, 1818, by Major W. Farquhar, late English President and Commandant of Malacca, in the presence of the Dutch Governor Thysen; the Hon. J. Erskine, and other English gentlemen, the Commander of the Dutch troops, and the principal inhabitants. The building is in a state of forwardness. The Institution is to be placed under the care of a President, a Board of Trustees, and a managing committee, who, with the concurrence of the founder, Dr. Morrison, are to have the entire management of its affairs. The Treasurer and Secretary of this Society, for the time being, are to be perpetual members of the Board of Trustees. The donations of respectable individuals resident in the East, for the erection of the building, including that of its founder, amounted in the early part of the last year, to upwards of £2,400 at.

Java.

Mr. Slater having recovered his health, returned to Malacca in November, 1818, and was enabled to pursue his Chinese studies without interruption. In April last he sailed for Batavia, with a view to the revival of the mission in that city; commenced by the late Mr. Supper. On landing he received the most friendly and hospitable attention from Mr. Robinson, the Baptist Missionary. His reception among the people was favorable, and they listen to him with attention. He has distributed among them, from house to house, the Chinese Scriptures, catechisms, spelling books, and other tracts to the amount of about 15,000. During his voyage he had favorable opportunities of distributing va-

rious publications at Singapore, Rhio, Lingen, and Borneo.

Calcutta.—INDIA.

We are happy to report that the brethren, Hampson and Trawin, (with their wives) arrived at Calcutta in February, 1819. Mr. Gogerly, Printer, also arrived there on the 13th of September: all are likely to afford additional strength to the Bengal Mission.

The schools under the direction of the Calcutta School Society, and to which this Society has contributed, are in a state of progressive advancement. Great advantages are anticipated. The School-book Society in that city, expended, last year, about £250, in the publication of elementary books.

The brethren persevered in their plan of traversing the streets and lanes of Calcutta, distributing great numbers of appropriate tracts and portions of the sacred Scriptures in the native languages.

The Directors state with much pleasure that the attendance on the preaching of the word by the English, resident in the city, was on the increase: and that in June last, Messrs. Townley and Keith commenced, in the afternoon of the Sabbath, a service in Bengalee. The chapel which is greatly needed, is in a state of forwardness, and the subscriptions toward its erection amounted, in October last, to about £2,328.

In the decline of the year 1818, Messrs. Townley and Keith occupied a new station called Talle Gunge, about four miles from the city, in the midst of an immense population, it being calculated that a circle of three miles around the spot mentioned, contains not less than 100,000 souls. The brethren visit, and preach alternately at this place; a school has been opened, and they avail themselves of the opportunity of distributing tracts on the highways as they go to this place, and as they return to Calcutta. They are accommodated by a gentleman of that city with the use of a substantial brick house at Tally Gunge for three years, gratuitously.

The brethren have obtained two spots of ground in the north-east quarter of the city for the erection of two native chapels, or Bungalows, where they intend to address the natives.

Madras.

In the Boy's Free School some hundreds of the poor but intelligent youth of Madras and its vicinity have been received. In June last, there were 180 on the books, and the improvement of some of them was considerable; about twenty of these meet every Saturday to receive instruction, purely religious.

The Female Free School continues to be superintended by Mrs. Loveless, and visited by pious and benevolent ladies of the presidency: the number of girls is about 60.

Beside the Free Schools there are 4 other English Schools, which are going on well.

The Sabbath School increases, and the children show great aptness in committing portions of the Scripture to memory. In this school, several young men have been raised up, who have become devoted teachers in it, and who have formed themselves into a body, under the superintendence of a respectable and indefatigable gentleman. To this school a library is attached.

Tamil Native Schools.—Of which there are now eleven; into some of them Christian instruction has been introduced; and it is hoped that others will shortly enjoy the same privilege. In these seminaries are more than 350 poor Hindoo children. Applications for new schools have been made, but the brethren are afraid of incurring further expense, until they receive the sanction of the Society. The burden is already considerable, but the Directors hope that the same liberal spirit which has been displayed in Calcutta will be manifested also in Madras. The total number of children in the schools is about 700.

Several young men meet occasionally to receive theological knowledge from the Missionaries, and it is hoped that from among these some may be found qualified to become teachers of their countrymen.

The English church and congregation in Black Town continue on the increase; pleasing accessions have been made, and the appearance of serious religion among European residents, the descendants of Europeans, and the native population, is truly cheering. Meetings for prayer are multiplied; associations for the diffusion of religious and other useful knowledge, meet with cordial support, and the attention of the people to the preaching of the Gospel is such as to induce the brethren to erect another chapel at Persewankum, near Vepery;

In relation to the heathen, the number is great who not only are disposed to receive instruction, but who absolutely thirst for it, and there is reason to believe that the Holy Scriptures have obtained a preference in the minds of thousands, as the word of the true God. Apavoo, a native of Tranquebar, has been baptized and admitted into the church, and he now preaches the Gospel to his countrymen in their native tongue.

The Religious Tract Society has distributed 14,000 tracts in the Tamil and Telugoo, and the eagerness of the heathen to receive them exceeds all description. The brethren have the prospect of se-

Establishing a Christian library at Madras, towards which a Catholic gentleman has promised £1,000.

The great importance of this Missionary station is such as to require the help of additional labourers, and Mr. Loveless earnestly solicits an augmentation of their number as soon as possible.

South Travancore.

In nearly all the schools in the ten stations belonging to this Mission, a Catechism is taught; and Mr. Mead is decidedly of opinion, that the chief hope of the Mission is in the religious instruction of the rising generation. A central school at Nagracoil has been established for the instruction of the most intelligent boys and girls from the other schools; and separate school houses for each have been erected. At Tittiveilly, a new place of worship has been opened. The number of families baptized here is about 40. Another place of worship has been opened at Agateurum, near Cape Comorin, where several families have been baptized. Another large place was building at Nagracoil, towards which the late President, Col. Munro, was a liberal subscriber. The Queen also contributed 300 trees, and the use of elephants for carrying materials, &c.

Siberia.

In the Report of last year, the Directors stated, the arrival of Messrs. Stallybrass and Rahma at Irkutsk, their progress in the study of the Mongolian language, their visit to Selinginsk, which they considered a more eligible station for the Mission, and the serious illness of Mrs. Rahma, which prevented their removal to that city. About the close of May last year, the continued illness of Mrs. R. rendered it necessary, that she should exchange Siberia for a more equable climate; Mr. and Mrs. R. removed to Sarepta. Mr. Stallybrass, with his family proceeded in the month of July to Selinginsk, where, he observes, there is abundant employment. He had begun to visit the neighboring tribes, and distribute tracts in the Mongolian language. He had received much pleasure from a visit of Captain Gordon, who gave him much useful information respecting the people of Ochtok; he mentions also with gratitude the kind attentions of his Excellency Privy Councillor Speransky, the new Governor General of Siberia, who expressed his readiness to afford every assistance in his power to promote the cause of Christian Missions. Mr. Stallybrass has been seriously indisposed; but we are happy to add, perfectly restored.

Mr. Swan, who resided for a time at St. Petersburg, was usefully employed in studying the Russ language, preaching to a congregation of English residents, transcribing a Mongolian dictionary, and preparing a small grammar in that language. It was judged expedient, in consequence of Mr. Rahma's removal, that another Missionary should be appointed. Mr. Robert Yuille, of Gosport, was therefore despatched in August last to St. Petersburg, where he and Mrs. Y. had a cordial reception from the friends of the Society. In December, Mr. Swan, with Mr. and Mrs. Yuille, accompanied by Nomtu, one of the Saisangs who had been engaged in the translation of the Scriptures into the Mongolian language, took an affecting leave of their friends at St. Petersburg, among whom were Drs. Patterson and Henderson, to whom the Society is under the greatest obligations, and proceeded on their long journey to Siberia. It is the duty of the Directors, to record the peculiar kindness of the Russian Government in facilitating their undertaking. His Imperial Majesty gave orders, that letters should be written to all the Governors in the line of their route, to the Post-Directors, in the chief towns, with an open letter addressed to the post-masters on the road, also a free passport for horses, (which occasioned a great saving of expense,) to be given with a postillion to act as a guide and servant from stage to stage. A letter also was addressed to the Governor General of Siberia, with his Imperial Majesty's request, that every assistance should be afforded them.

It is with great satisfaction we add, that a number of Christian friends at St. Petersburg have formed themselves into an association in aid of the Mongolian Mission. We rejoice to state, that our travellers had arrived safely at Irkutsk.

CALMUC MISSION.—Sarepta.

Mr. and Mrs. Rahma arrived here in August last, after a journey of nearly three months, and we are glad to say, that Mrs. R. subsequently recovered her health in a considerable degree. Mr. Rahma immediately applied himself to the study of the language, and with such success, that he will soon be able to enter fully upon his work as a missionary to the Calmucs. Having visited Astrachan, on the recommendation of Dr. Paterson, he found it the most eligible station for the Mission, as it is in the centre of the tract to which the roving life of that people is confined, and within a day's journey of which, it is computed there are from 75 to 100,000 souls. It appears, that the brethren from the Scotch Society, who reside at Astrachan, continue their labors to the Tartars, so that the field, as to the Calmucs, so far as relates to that Society, remained unoccupied, and the measure proposed, of our Missionary residing at Astrachan, appears on a correspondence with the Committee of that Society, to be perfectly agreeable to them, and they have kindly promised to afford every friendly assistance in their power. The Directors have therefore authorized Mr. Rahma, to remove from Sarepta, and fix his residence at Astrachan.

SOUTH AFRICA.

Pacalt's-Dorp, formerly called Hoogte Kraal. Mr. Messer, who succeeds our late excellent Missionary, from whom this station derives its present name, arrived here in January, 1819, and immediately took the charge of the institution. Mr. Messer

speaks highly of Mr. Pacalt, and informs us that he has left the whole of his property, valued at more than 3000 rix dollars, to this Society. The Deputation who arrived here in June, were much gratified with the great improvements which have been made here. There were then, belonging to the institution, five waggons, 150 oxen, 100 cows, and 53 calves. The land is cultivated for receiving 100 sacks of seed wheat, and the people are usefully employed in various kinds of labor. The women appear in church, as neatly dressed as in most country congregations in England. In the school, the number had increased to about 70. The number of gardens had also increased. Mrs. Messer had begun a knitting school, in which about 20 girls make quick progress. Mr. M. is of opinion that the work of true religion is begun in the hearts of many. A Sabbath school has been instituted, one advantage of which is, that the people who come from a distance to public worship, have an opportunity of learning to read.

* Messrs. Campbell and Philip.

Bethelsdorp.

The church at this station consists of about 200 members, and the Deputation are of opinion that as much piety exists among them, as is usually found in an equal number of persons belonging to the Christian societies in England, in which attention is paid to personal religion; and, respectively of this happy effect of the gospel on their minds, a standard of morals has been established among the people as a body, besides the visible improvement which has been made in their outward condition. During their visit at Bethelsdorp, the Deputation united with the communicants in celebrating the Lord's Supper. Their account of this interesting meeting shall be recited in their own words.

While at Bethelsdorp, we showed our obedience to the dying command of Christ, and our confidence in each other at the table of the Lord. We have not heard that any of the members were absent, and we enjoyed a delightful season. We recollected the pleasure we had enjoyed in times that are past, and looked forward with joy to the period when there shall be one Shepherd and one sheepfold. How would the thousands which assemble from the various parts of the kingdom, to attend the anniversary of our Society; how would the many thousands of Christians in Great Britain, who are interested in the cause of missions, have felt, to have witnessed such a gladdening scene as these poor Hottentots exhibited at the table of the Lord. Could they have contrasted them in their former situation, in their sheepskin karosses, covered with filth, and in the lowest state of moral degradation, with their present neat, clean, decent, and devout appearance, when engaged in commemorating the death of Christ, they would have thought themselves amply repaid for all their exertions, and would have felt a stimulus in the cause of missions unknown before.

Thopolis.

The number of persons who belong to this settlement are about 500; the church consists of about 100; in the school there are about 240, but the numbers fluctuate greatly. There are about 80 gardens, in which Indian corn, pumpkins, &c. are produced, and much ground planted with tobacco, but all have suffered severely by the Caffres. The men are engaged in useful employments, and the women making mats, &c. &c. Thus the work of civilization happily proceeds.

Demerara.—WEST INDIES.

Mr. Davies's congregation at Georgetown consists chiefly of negro slaves, from the plantations up the river; an addition of 30 has been made to the communicants principally from one estate, the respectable owner of which observes, that their conduct is exemplary. The members of the congregation take pains in teaching their neighbors, by means of Catechisms, Hymns, &c. so that thousands of children, and many infirm persons, who cannot reach the Chapel, are in a greater or less degree, made acquainted with the gospel.

In Mr. Elliott's congregations in George Town, and on the West Coast of the Demerara River, religion seems to prosper. Four or five hundred negroes can read the Bible well. Mr. E. has met with much opposition; yet facts oblige the most violent adversaries to the instruction of the slaves, to admit, that the religious negroes are the best and most trust-worthy in the plantations.

The chapel has been occupied for some months, though in an unfinished state. Mr. E.'s ministry being very useful among the slaves, the Directors have contributed, on behalf of the Society, £200 towards the building; £165 has been subscribed by the white and colored inhabitants, and upwards of 40l. by the slaves themselves.

It was intimated, last year, that Mr. Mercer, in consequence of the obstacles thrown in the way of his labors in Trinidad, had retired to this colony, where he was usefully employed. We have since been informed that he assists at Le Resouvenir, and occasionally preaches at George Town; but it has been judged expedient that he should proceed to what is called, the Arabian Coast, which Mr. Elliott had sometimes visited, there being in that quarter not less than 15,000 slaves, totally destitute of religious instruction. This object appeared the more desirable, as a congregation of about 100 persons had been formed at Fort Island on that river, by means of an individual from Mr. D.'s congregation, who had removed thither. These people, though not rich, are generous, for they have built a small chapel, and have agreed to form an Auxiliary Missionary Society. Mr. Davies had introduced Mr. Mercer to the people; but a final decision respecting his permanent residence there, is deferred until the mind of the Directors shall be communicated.

Funds and Conclusion.

On a review of the proceedings of the Society, during the past year, the main particulars of which have now been presented, the Directors congratulate this Meeting on the progress of the Society's Missions in general, and the enlarging prospects which are opening at several of its stations; whilst with regard to Africa, from the judicious measures adopted by the Deputation, there appears much ground of encouragement as to the future posture of its affairs in that quarter.

In relation to the pecuniary state of the Society's concerns, the Directors are happy to observe, that the amount of its income during the past year exceeds in the sum of 2116l. 19s. 6d. that of any former year since the foundation of the Society; the total amount of receipts being, 725,409. 16s. 4d. They are, however, concerned at the same time to add, that this sum falls short of the amount of the expenditure during the same period, in the sum of 736l. 0s. 3d. the amount of the disbursements being 26,145l. 16s. 7d. The meeting, therefore, will perceive in this fact alone an incentive to more vigorous exertions. But when it shall further consider the great additional expense the Society either has incurred, or is incurring, by the new Missions which have recently been established in the East; by those which are in course of establishment in the same quarter; by the reinforcements sent out to previously existing Missions, and that which will soon be incurred by the sending out of several more Missionaries to that and other parts of the world during the ensuing year, the Directors feel persuaded, that no further statements will be deemed necessary in order to inspire new ardour and activity at home, to meet the progressively increasing demands upon the Society from abroad.

The liberality and exertions of the various members of the Society, during the past year, and especially considering the severe pressure of the times, the Directors cannot but regard as a pledge of what will, under Divine Providence, be effected in the course of the ensuing year. The establishment of several promising Auxiliary Societies, in connexion with the Society, since the last anniversary, and the increased efficiency of others, they trust will be regarded as so many examples for imitation where no Auxiliary Societies have as yet been formed, or where the requisite portion of zeal and activity is wanting.

In conclusion, dear Brethren, we look up to that gracious Redeemer in whose cause we are all engaged, praising him for his mercies during the past year, and praying for his protection, guidance, and blessing in behalf of the Society in all its future proceedings. After the signal prosperity with which he has been pleased already to sanction and crown its efforts, we cannot doubt the continuance of his favor, and with this expression of dependence on his power & on his goodness, the Directors conclude their Report, & resign the important trust confided to them into your hands.

Mr. Hall's Tour to Panwell.

From the Missionary Herald for January.

That part of the Report of the Prudential Committee, which relates to the Bombay Mission, [See Recorder, Nov. 25, 1820.] contained a large extract from Mr. Hall's account of his short tour on the continent, opposite to Bombay. The remaining parts of the journal, which he forwarded, we now insert. Panwell is distant from Bombay, across an arm of the sea, about 12 or 15 miles. Poona is the seat of the late Marhatta power, about 75 miles S. E. of Bombay. It is now subject to the British government in India.

Journal of a Tour of six days to Panwell and its vicinity.

Dec. 14, 1819.—Having previously obtained the requisite passport for Panwell and Paru, I took leave of my family, and, at the setting of the sun, the passage boat, with myself and nearly fifty other passengers, got under way for Panwell. It was a small open boat, and, as we had anticipated, we were all exposed, throughout the night, to the cold, and somewhat dangerous land winds of the season, and so crowded together that scarcely any one had room to stretch his limbs on the deck.

Soon after I went on board I had religious conversation with a number of my fellow passengers, who were on their way to Poona. But as the cold, moonless night soon came on, all seemed disposed to wrap themselves up as warm as possible, & secure, each for himself, as snug a place as could be found; and so lay down for the night. In the morning, before I left the boat, I imparted Christian instruction by reading and speaking, to as many of the passengers as were situated in a part of the boat convenient for hearing. I felt encouraged and thankful, that, in the very beginning of my excursion, I had been permitted to impart some knowledge of a Saviour to some of my fellowmen who had never heard of him before.

Soon after my landing I was unexpectedly invited to breakfast with Lieut. J. M. the commandant of the place, with whom, at his very cordial request, I was most kindly entertained during my stay.

After breakfast, I went to a large Mohammedan temple. This mosque was once a noble building, but is now much decayed. A number of people were employed in making some repairs. There were also a number of Fakers, that is, mendicants of the Mohammedan sect; and a more indolent, arrogant, & worthless set of creatures, perhaps cannot be found. Some Hindoos also were present. I introduced religious discourse, and spoke to them some time; and, finding among the Hindoos, one who could read, I gave to him a tract, which he gladly received. No one contradicted. Other persons I conversed with during the day.

[Here follows the two first paragraphs, printed in the Report under date of the 16th.]

In the morning I fell in with a young gentleman, who was on his way to Poona. He could read the Marhatta language; and being disposed to take some books for distribution on the way, I gladly supplied him with a small assortment of such as I had with me.

17th. Went out at sun-rise to distant parts of the town, and addressed about a hundred people in three different places. Gave away but seven books among them all. After breakfast I gave six books to such of Mr. M.'s people as could read.

I then set out for two villages, one of which is situated about three miles east of Panwell. On my way thither, I sat down in a shade, and endeavored to impart some religious instruction to several persons, Hindoos and Mohammedans.

[Here follows the paragraph printed in the Report, which begins with the words, "I reached the further village," &c. and which should have had the date of the 17th.]

I was then invited by a shopkeeper to go to his shop, in the centre of the village, [Tukker], situated on the main road, where he thought a greater number of people would be likely to collect. I did so, and again read and discoursed to about the same number of people as before, and gave away a few books. While I was communicating to the people around me, many others were passing, who stopped awhile, & heard more or less of my discourse.

In the midst of my speaking, a woman ran furiously by, crying out in a very boisterous manner. Some one had stolen from her three rupees; therefore she was hastening in that noisy manner to her god. Her god was but a short distance from the spot where I was seated, and was no more than a shapeless stone, covered with some red paint, and placed under a small tree by the way side. As soon as she approached her deity, she vociferated her vow to it, which was in this style, "My god, my god, if thou wilt cause my stolen rupees to be brought back and deposited in my house, I will make thee an offering of a cocoa-nut or a sugar-cane."

I was told, that there was one school in the village; but that only a very few boys attended. The teacher was absent. One of the people solicited books for him, which, of course, I very readily gave.

After spending about three hours in this village, I directed my course homeward. As I walked on, I discovered at a distance, on the right of my way, a company of people, sitting under the shade of some large trees, near a great pool. I walked towards their charming retreat, and found the company to consist of about 60 Hindoo doctors. These are the quacks of India. They travel about the country, accompanying their prescriptions with many incantations, and are as successful in imposing on the credulity of the ignorant, as the most accomplished quacks of the western hemisphere.

These doctors were retired from their professional labours, and engaged in the more humble, though much more useful, work of braiding a kind of matting formed from the leaves of the date tree, and much used in this country for packages, and a variety of other purposes. They were seated nearly in a circle; and, with their approbation, I stood in the midst and addressed them, for a considerable time, on the principal truths of the Christian religion. Some of them expressed the highest approbation of what I had advanced; others said nothing. I saw nothing, which in the least seemed to say to me, that I had made an unwelcome intrusion; but, on the contrary, at parting I received many expressions of approbation and respect.

Next came to the other village nearer my lodgings. There may be 50 or 60 small houses in this village. Seeing a number of people sitting in front of a little hut, I came up to them, and asked, if I might take a seat among them. They most cheerfully forwarded their best accommodations. I immediately commenced religious conversation, and showed them some of my books. Some immediately began to read them. One of the persons present said he had a book, and ran to fetch it. And what should it be, but a few detached pages of an old pamphlet, on the subject of the late war between England and America.

The people requested me to read to them some of the books, which I had brought. I proposed that we should repair to the shade of some large trees near us, and that the other villagers should be invited to come and hear me. They most readily acquiesced; and, in five minutes, I was seated with about 100 people around me sitting on the ground. I read and spoke to them until I was greatly exhausted, and concluded my labors with them, as I supposed. I then gave books to such as could read. One man began to read the tract called "The Heavens Wag." The people listened with great attention, and seemed highly gratified, and not at all inclined to disperse. I asked, if they wished to have me read and speak more to them. They replied in the affirmative. I could not refuse, though I had before spoken till I was hoarse. I therefore took the tract and read the greater part of it, adding much by way of explanation, and of application to themselves. I never before addressed an assembly of heathens, who showed so many gratifying and encouraging appearances; and I could not but indulge the cheering hope, that, through God's blessing on his own Word, some of them might be everlastingly benefited. During the day I also had opportunities, for Christian conversation with various individuals, to whom I gave tracts.

18. Saturday. Soon after sun-rise I went out among the people. The first stop I made was at the house of a respectable Jew, standing in an advantageous situation upon the main road. I commenced conversation with several Jews, who were in the front of the house. People, who were passing that way, began to stop and listen; and soon a very considerable number were assembled. I imparted to them the word of life, and distributed some books. The Jew showed me the Hebrew liturgy, but he had not the Old Testament Scriptures in Hebrew; nor is it in the least probable, that they would have been of any use to him had he possessed them; for, like almost all the other Jews, whom I have seen in this country, he seemed entirely ignorant of the Hebrew language. He told me that there were Jewish families in the place. The Jews here, as in other parts of the continent where I have been, are the sole manufacturers of the oil. It has been farmed out to them by the government from time immemorial. Great numbers of Jews are found among the sepoy, both civil and military. Many of them are masons, others are carpenters, and a very few are merchants. The Jew at whose house I stopped, told me, that they had no synagogue, nor any place of assembly for the performance of divine service; nor did it appear that they have any form of social worship existing among them. Their synagogue, he said, was in Bombay. I discoursed a considerable time in this place, as well as I was able, to both Jews and Gentiles.

I next walked a little out of the town to a large and sacred Mohammedan edifice. It was a lofty building, as large as a common parish church; and once was rather superb, but now much neglected, and decayed. This spacious building, which I supposed to be a mosque, I found to be a Peer, that is, a sacred edifice, enclosing the tomb of their departed saints. These consecrated sepulchres, which are numerous throughout the country, are to the Mohammedans what the tombs of canonized saints are to the Roman Catholics. Every Peer, that is, every distinguished saint, has his anniversary festival, where more or fewer of the disciples of that great impostor assemble and worship. Here dead saints are addressed by great numbers of the Mohammedans, both as objects of worship, and as intercessors with God for the living. Indeed, the Mohammedans pay very great reverence, perhaps I may say worship, to all the tombs of their departed friends. Thursday, a day on which some special acts of devotion are enjoined on them, is the time when great numbers of them repair to their burying-grounds, & throw flowers, & repeat prayers over the graves. They pray for the dead, and to the dead. So generally is this the case, that when the Mohammedans (as they are ever disposed to do), reproach the Hindoos for worshipping senseless idols, the Hindoos retort the reproach by asking the Mohammedan, why he worships the mouldering corpses of men.

At the great Peer above mentioned, I found 10 or 12 persons. I sat down, and discoursed to them for some time, and distributed ten books among them. They could not read, but they listened with great attention.

among them. They could not read the books themselves; but begged me to give them, for they had friends who could read, and they would very gladly hear them read. These were mostly foreigners, some of them were from Arracan. They had come down to Panwell, as great numbers of them were engaged in the trade of carrying goods to market, and in return carry European articles, &c. for the supply of Europeans at the interior stations. This large and constant ingress and egress of natives from one distant place, renders Panwell a place favorable for a wide dispersion of religion. I could not regret particularly, that I had no books in the Hindostanee and Persian character, which are the only books legible by a very numerous class of Mussulmans.

Leaving the Peer, I walked to an open place near a large Hindoo temple, where ten boys were at play. I sat down, and asked the boys to let me read to them, and they were seated around me; and, contrary to what I had anticipated, seemed not in the least intimidated at the appearance or speech of a white stranger. I read to them a part of the catechism, and told them what they must do to be happy now and forever. They were very attentive and seemed to understand what I said. Though these boys were mostly large, yet only one of them had attended school, and he could read but very imperfectly. I gave him two small tracts, that very master might teach him to read better.

I next directed my course through the principal street towards my lodgings, and came to a place, where some copper-smiths were melting copper by the way-side. I stopped while the liquid metal was pouring into the receivers from the glowing furnace, in the hope that I might find a favorable opportunity of addressing some eternal truths to more of my fellow creatures. It was my hope disappointed. A number of persons who were passing stopped to see the glowing metal, or to gaze at me, or to hear what a white stranger, in the character of a religious teacher, could have to say; for by this time a great number of people in the town had heard me speak in different places, and had seen the glowing furnace before my eyes. I took occasion from it to describe to the people the lake of hell, which burns and will forever burn with fire and brimstone, and which the justice of God has prepared for the eternal torments of wicked men and devils. I told them, as plainly and as solemnly as I could, that all men deserved to be punished forever in the awful lake of fire for their sins; and how God, in infinite mercy, had provided a way, in which all, who will truly repent and believe, may escape that eternity of woe, and obtain pardoning, everlasting felicity in heaven. Thirty or forty persons were present, and seemed to hear with attention and with some degree of sensibility. I distributed a few books among them, and, leaving them, returned to my lodgings, about 3 o'clock.

After a little refreshment, I made another tour among the people, and read and spoke, in two places, to 30 or 40 persons in each place, and several other persons in a third place; thus concluding my labors for the day.

19. Sabbath. I went out before breakfast, and met with a company of blacksmiths. One of them was a reader, and a man of some superior talents. I had before given him a tract. He invited me to his house; and at his request I sat down and began to read and to speak to a number of people, who were immediately assembled. I spoke at considerable length, and the number of my hearers was soon increased to about 100 persons. I taught them the way to heaven through a crucified Saviour, as faithfully as I could, and exhorted them to turn from their wickedness to God their Maker. These instructions were prolonged till it was time to return to breakfast, and as I humbly trust, I was enabled to do to God from my heart for permitting me to witness, my labors among the heathens, on this holy day, under such encouraging circumstances. After breakfast I commenced another tour, having walked a short distance, came to some herdsmen upon one border of the town. As I began to address them, one after another fell in, my audience was increased to about 30 persons. Not one among them could read, and I therefore distributed no books.

I next proceeded to another border of the town, where I addressed about the same number of persons; found some who could read, and gave them books.

[Here follow the other extracts, which were published, beginning with the words, "A little distance," &c. These extracts should have been published under date of Sabbath the 19th.]

After taking some refreshment, I went aboard the boat at 10 o'clock, P. M. The boat was out, and the boat was aground. I soon asleep, and awoke in the morning in sight of Bombay, where I landed at 7 o'clock, and joined my family, and had the happiness to see that the same God, who had so kindly preserved me, had been equally gracious in preserving me, blessing them, during our separation.

* Arracan is 150 miles nearest from Bombay; Hyderabad is 300 S. E.

HORRORS OF SLAVERY!

From the Palladium of Emancipation, a correspondence in Norfolk, (Virginia) dated August 27th, 1820:—

"There is now a law in this State, which took place the first day of January last, which prohibits schools being kept for teaching colored people, under the penalty of three dollars every offence, if free, or 20 lashes on the back; or if slaves, 20 lashes. It subjects persons to the same penalty—and enjoins on magistrates and sheriffs, under penalty of \$500 for refusing to execute the law. The law is to have the whole of the fine.

"My wife, who had a Sabbath school for colored children, which she taught gratis for 4 years past, has been compelled to give it up, although none were admitted but those who were free, and those who had written proof from their owners. She had more than a hundred scholars at a time; although the school was supported by some of the best men in town, several of the Magistrates, yet I was present before the grand jury, and nothing saved me from the present being made before the law came in force. Before I consented for the State to be broken up, I consulted with the attorney, who was much in favour of the school, and a pious man, who said it was the duty of a citizen, who was obliged to take notice of the law, if I am so disgusted with my native State, that I could dispose of my property without great scruple, old as I am, I would remove to a land of liberty!"

A serious question occurs—whether our hundred thousand African Slaves are less worthy of moral and religious instruction than the pagans of Hindostan. The latter, sunk in the depths of pagan darkness, are comparatively free and happy. The former, deprived of personal, civil and religious liberty, generally subjected to severe servitude, are ten to hunger, cold and nakedness, ignorant, contempt and scourging, having no comfort in the most brutal.

"Behold the tears of the oppressed! Behold the oppressors there is power—but have no comfort!" no resource under heaven, except a Jefferson "temple for virtuous justice" cannot sleep forever."

BOSTON RECORDER.

SATURDAY, FEBRUARY 3, 1821.

SUMMARY.

Of late Missionary Intelligence.
Dr. Morrison states that the Chinese are a
people, and from this circumstance, he
sees much encouragement to proceed in his
labors, notwithstanding the impediments
of political restraints, and inveterate popular su-
perstitions.

More than five tons of cocoa nut oil, has been
received and sold in England, from the South Sea
Islands, paid by the natives for books, and by
the Tahitian Auxiliary Missionary Society.

The London Missionary Society, has
contributed £100 sterling to it.

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Quere.—Can the Editors of Religious Newspa-
pers and Magazines exert their influence in favor
of the cause of Christ in any way more advan-
tageously, than by encouraging and promoting the
objects of Education Societies?

While missionary efforts are attended by so
many circumstances that compel public notice,
and promise those immediate results on which
the eye of piety fastens with delight, there is
danger of overlooking those minor operations,
which, though more concealed are still indispen-
sable to the prosecution of all our missionary en-
terprises. How are our Missionary Stations to be
supplied in future years? Whence are we to
draw supplies of religious teachers for the desti-
tute churches of our own country? How shall
the newly organized churches in our Western
States and Territories be furnished with spiritual
instructors? These, if true, are solemn questions
—and questions that admit of but one answer.

Facts prove incontestably an alarming de-
crease of ministers—in other words an immense
disproportion between their ratio of increase and
the demands of our expanding population. We
have no reason to expect that the ratio of de-
crease will be altered in the ordinary course of
things—but rather that it will "wax worse and
worse," till Christianity shall not have even "a
name to live," unless extraordinary exertions are
made to arrest the evil.

Can any scheme be devised that will promise
more fairly to remedy the existing evil, and pro-
vide against its future recurrence, than that
which proposes to take young men of piety, tal-
ents and indigence from the common walks of
life, and qualify them for the holy ministry? Can
so great a number of this class of youth be
introduced into this office, in any other way, as
by associated and systematic exertions? Can
any other method be devised so effectual to
prevent imposture, and the abuse of public be-
nevolence? Will not the same amount of money
accomplish much more, if placed at the disposal
of a responsible society, than if distributed by
individuals according to their own private judg-
ment? In every point of view, the plan of Edu-
cation Societies, appears to us the most eligible
of all plans that can be devised to increase the
number of faithful ministers—and the increase of
faithful ministers is the method appointed by
God for the increase of true religion and the
conversion of the world—therefore we believe
that the Editors of Religious Newspapers and
Magazines can in no way aid the cause of Christ
so effectually as by promoting the interests of Edu-
cation Societies.

The Synod of New-York and New-Jersey,
have resolved to endow a Professorship in the
Theological Seminary at Princeton—and have
collected already, \$1100 for this object. A sin-
gle individual in Jamaica, L. Island, gener-
ously contributed \$300 of this sum. We have been
long waiting with anxiety to hear of some lib-
eral Bartlett, or Abbott, or Brown, or Norris,
or Phillips, rising up in New-York, or its vicinity,
to endow these professorships and leave the
churches to exert their undivided energies in
the support of Missions, Bible Societies, &c.

The unfeigned piety and great wealth which
we know in many instances to be connected with
that section of the country, have excited such
anticipations as that just expressed. The names
of Lenox and Whitehead, have been already
greatly honored by their munificence, and we
have in their liberality a pledge that other Be-
nefactors will arise and emulate the well directed
zeal of the founders of Divinity College at
Andover, and of the patrons of the Education
Fund at Princeton. But no time is to be lost.
The churches of New-York and vicinity have
engaged in a noble Foreign Missionary enterprise,
and ought to be relieved by the individual lib-
erality of those to whom God has given the means
and to whom we are sure he has given the heart
that deviseth liberal things.

We have read with great pleasure, a sermon
delivered in Portland, Maine, Nov. 30, 1820, the
day of the Annual Thanksgiving, by the Rev. Mr.
Payson. It is founded on Ps. 116, 12, 13; "They
sang his praises, they soon forgot his works." The
object of the sermon is to illustrate by var-
ious instances the melancholly truth, that al-
though the works and perfections of Jehovah en-
gage our attention, excite our natural affections,
and perhaps call forth expressions of praise, yet,
they produce no salutary effects upon our temper
or conduct, and are soon forgotten. The illus-
trations of this sentiment are clear and convinc-
ing—they come home to the conscience, and
compel every reader to turn his eye upon himself,
and confess, "I am an ungrateful man, O Lord." Few
sermons of so searching a character, it is to be
feared, are heard from our pulpits on the day
of our festive solemnities—even from pulpits that
are faithfully devoted to the preaching of Christ
and Him crucified on the Sabbath. And we have
been led by the perusal of this sermon to enquire
whether much of the unseasonable mirth indulged
by professing Christians, on such days may
not be traced to the un-evangelical, not to say,
anti-evangelical strain of preaching that minis-
ters have fallen into. Our mercies are reviewed
and extolled, but is the sin of ingratitude dis-
played in all its disgusting turpitude, and urged
home on the conscience with "thou art the man?"
We are comforted with the repeated assurances
that "the Lord is good," but are we as faithfully
taught that "our goodness extendeth not to Him,"
and that self abasement is the only incentive with
which our praises can be acceptably performed?
—Indeed, we know not why ministers should not
look for revivals of religion to follow the public
exercises of an Annual Thanksgiving, as much
as any other religious exercises, if they approach
them with the same spirit of faith and devotion.

We shall make but one extract from the ser-
mon, and that of sufficient importance, it is hop-
ed, to recommend the whole to the perusal of
many of our readers, while it serves in a measure
to illustrate our meaning in the preceding remarks:
"Another painful reflection, naturally sug-
gested by the preceding remarks is, that little as
there appears to be of religion in the world, there
is much less in reality than in appearance. In
men who possess some real goodness, a single
grain of gold gilds a large surface of baser ma-
terials; while in other men varnish and tinsel

supply the place of the gold. Much of the fe-
ligion, even of good men, consists of merely ani-
mal emotions and natural affections, baptised by
a Christian name; and all the religion of other
men, if we except external forms, is of the same
character. This there is reason to fear, is the
character of our national religion, if we can be
said to have any. As a nation, we treat Jeho-
vah, very much as heathen nations treat their
gods; only with less apparent respect and ven-
eration: We compliment him, as they do their
gods, with the name and attributes of Divinity.
We publicly implore his aid, as they do that of
their idols, when evils oppress, or dangers threat-
en us. When relief is obtained, we, like them,
have public seasons of thanksgiving, and offer-
ings of praise; and our festivals, like theirs,
are marked by sensual indulgences; and follow-
ed by no reformation of national sins. What
then are we to think of our annual seasons of
thanksgiving? In what light, must we suppose,
they are regarded by "Him, whose judgment is
according to truth?" Must he not, in view of
every thing by which they are attended and
followed, regard them as a mere empty form; as
the copy of a heathen festival; or, at best, as
only a repetition of the insincere praises of Israel?
Must he not regard them, as an earthly monarch
would regard a book, inscribed to him
on the title page, and preceded by a preface filled
with flattery; but containing, on every fol-
lowing page, a gross libel upon his character and
government? Like such a book, this day is dedi-
cated to God. Like such a preface, it is filled
with his praise; while every other day of the
year, like every other page of the book, speaks a
language most offensive to his ear. Mistake me
not, however. I would be far from insinuating
or entertaining a wish, that this custom, estab-
lished by our pious fathers, should be discontinued.
I only wish, that its original character may be
restored; that it may become the preface to a
whole volume of praise; that the stream of grate-
itude, which seems to burst forth so copiously on
this day, may continue to flow, though more
silently, through the year."

The profits of the edition of the above Sermon
are to be devoted to missionary purposes. We
expect to receive a few copies for sale, by the
first Packet from Portland; of which notice will
be given, when they are received.

Dedication and Organization.

On Wednesday the 17th January 1821, a pleas-
ing and interesting scene was exhibited in South
Kingston, R. I. The Presbyterian meeting house
recently erected in that place, was publicly and
solemnly dedicated to the service of Almighty
God, a church of Christ regularly organized, and
the ordinance of the Lord's supper administered,
in the presence of a numerous, respectable, and
attentive assembly.

The religious services were introduced by sacred
music. The Rev. Calvin Park, D. D. Pro-
fessor of Brown University, read select passages
of Scripture, and offered the Dedication Prayer.
The Rev. Oliver Brown, their present pastor and
teacher, delivered an appropriate and impressive
discourse, which was heard with great interest
and solemn attention. The Rev. Luther Wright,
of Barrington, concluded the dedication services
by prayer.

A church was then organized by the Rev. Daniel
Waldo, of East Greenwich, who after an ap-
propriate address to its members, addressed the
Throne of Grace, read the confession of faith and
covenant, to which the church publicly signified
their assent, and pronounced them a church of our
Lord Jesus Christ, regularly constituted.

The administration of the Lord's Supper closed
the public services of the day. In this service,
the church were addressed, prayer offered, and
the bread administered by the Rev. Luther
Wright. Dr. Park administered the cup, and of-
fered the concluding prayer.

The sacred music interspersed among the other
services, was judiciously selected, and performed
with ability and correct taste. All the public
services of the day were happily adapted to in-
spire that solemnity and attention, which mark-
ed the appearance of the assembly. When the
Christian public take into consideration the lib-
eral exertions, recently made by a considerable
number of respectable inhabitants in South King-
ston, to erect a neat and commodious house of
worship, and to raise funds for the support of the
gospel among them, they have peculiar motives
for aiding and encouraging this recent establish-
ment. These motives are strengthened by a con-
sideration of the prudence, enlightened zeal, and
active fidelity of their present pastor and teacher.
Most devoutly would we commend the shepherd
and his little flock to the guidance and direction,
to the care and protection of the Great Shepherd
and Bishop of souls. [Communicated.]

Ministerial Funds.

Mr. Editor.—In the Recorder, No. 4, Vol 6,
I saw a notice of the town of Ashfield having
subscribed, \$3,500 as a fund for the support of
the gospel ministry in that place; and some re-
marks recommending the expediency of such a
measure in other places. It would undoubtedly
rejoice the friends of Zion to be informed of sim-
ilar exertions. Amongst a considerable number
of societies who have recently established per-
manent funds for the same object is the first so-
ciety in Farmington, Conn. In the course of the
present winter, they have raised by subscription
more than \$10,000, as a permanent fund: the
interest of which is to be applied to the support
of the gospel ministry therein. One man sub-
scribed \$2,500 of it. A Member of the Society.

FROM THE NORFOLK HERALD.

Emigration to the African Coast.—The brig
Nautilus, Capt. Blair, which has been chartered
by the Government of the U. S. for the purpose
of taking out emigrants to the African Colony, we
understand will sail this week, probably on
Thursday, if the weather permits. Mr. Wilber-
ger goes out as agent for the American Coloniza-
tion Society, and Messrs. J. B. Winn and E. Ba-
con, as agents for the U. States. There are
about fifty coloured persons at present here ready
to embark, and several more are expected. The
Nautilus has various articles of husbandry, me-
chanics' tools, clothing, and household furniture
on board, being the donations of individuals in
different sections of the U. S. and her stores, &c.
from what we can learn, are abundant.

A meeting was held yesterday forenoon, in the
Methodist Meeting House, for the special purpose
of imploring the blessing of Divine Providence
upon the little Colony about to sail from this port
for the Coast of Africa; and notwithstanding the
badness of the weather, the house was filled
with people.—The ministers of all the different
Churches were present to officiate on the occa-
sion. Prayers were offered up to the Throne of
Grace by the Rev. Dr. French, Mr. Cornelius,
Mr. Russell, and Mr. Mitchell; an appropriate
address was delivered by the Rev. Mr. Lowe;
and several well selected hymns were sung. All
the exercises were unusually solemn and impres-
sive. What gave peculiar interest to the scene,
was the sight of the Agents and their wives, with
the captured Africans, and the free people of
color, soon to embark together in this momen-
tous enterprise. All hearts were touched, and
many eyes were filled with tears. After service,
numbers came forward, and joined themselves to
the Colonization Society lately established in
this place, and others cast in their contributions.
Among these last, we noticed with great pleas-
ure, several poor blacks who gave their little
mites, (some all they had,) to aid their brethren
who are going out. We were of course very
highly gratified with all the expressions of sym-
pathy in a cause which is dear to our hearts.
Surely, we must think, the prayers of this meet-
ing will be heard, and God will crown the ex-
pedition with success.

Wednesday Evening Lecture.

Feb. 7. In Essex-Street Church.—Preacher,
Rev. JOSEPH CHICKERING.

We learn that Mr. EBENEZER BURGESS,
late agent for the Colonization Society of this
country to Europe and Africa, has accepted the
invitation of the First Church in Dedham and
his associates, to settle with them in the Gos-
pel ministry; that the day appointed for the or-
dination, is the 14th of next March; and that it
is expected the Rev. Dr. Bates, President of
Middlebury College, will preach on the occa-
sion, or, in case of his failure, the Rev. Dr. Spring
of New-York. [Communicated.]

Fire.—In this town, on Friday evening, last
week, about 6 o'clock, a fire broke out in Distill-
House Square, in the Stable of Mr. Jacob Tidd,
Jr. and Mr. Wm. French, which soon destroyed
that, and several adjoining Sheds, together with
three valuable Horses owned by those gentlemen.

FIRE.—On Tuesday evening last, half past 9
o'clock, a fire broke out in the brick house, No.
98, Broad-street, attended with the most afflict-
ing consequences. Six human beings fell a
prey to the flames, and another, a woman, in at-
tempting to escape, fell to the pavement, and
expired a few hours after, having broken both
legs and one arm. The building destroyed was
owned by Mr. William Welch.—The alarm was
first given from the street. One of the boarders
standing at the street door immediately rushed
up stairs, burst open the doors of the apartments
in the third story, when the flames and smoke
instantly filled the passage-way. In a fruitless
attempt to save his trunk, which contained the
effects of several years' industry, he narrowly es-
caped with his life, being obliged to force his way
through the flames in retreating. Another of the
boarders was compelled to retreat in a similar
manner, and leave his trunk behind. The build-
ing was occupied as follows: the cellar by Mr.
Ward and family—lower story in front, by Mr.
Thomas Farrell, as a shop, who also occu-
pied the second story for boarders; the whole of
the third story by Mr. Lawrence Connolly, pen-
cutter and quill manufacturer, and contained a
large quantity of quills, and some materials for
clarifying them—in the back room of whose ap-
artments the fire originated. Mr. C. was absent
at the time, and the rooms were locked. The
fourth story, back room, was occupied by Patrick
P. Jackson, and family—the front room by widow
Brewer, daughters and grandchildren. Soon af-
ter the alarm was given, a son of Mr. Jackson
about 13 years of age, who was preparing to go to
rest, discovering that the fire and smoke had filled
the passage way so that he could not effect his
escape by the stairs, run through Mrs. Brew-
er's room, broke through the window, and by the
assistance of Mrs. Taylor, succeeded in getting
hold of the spout—situated at a distance of
about 2 1/2 feet from the window—by which he
descended nearly to the ground, when he was
forced from his hold by the descent of Susan
Brewer, deceased, the woman mentioned above,
who it is supposed attempted to descend in the
same way. The lad was caught unhurt by sev-
eral persons standing on the side walk. Five of
the dead bodies were taken out between 10 and
11 o'clock that night, having been found on the
lower floor, near together, from which circum-
stance it is supposed that all had reached the pas-
sage way, when they were suffocated.

The following are the names &c. of the persons
who perished:—Patrick P. Jackson, painter and
glazier, aged 40—Mrs. Elizabeth Jackson, his
wife, aged 49—Mrs. Elizabeth Brewer, aged 63,
widow of Dr. Brewer, late of Salem—Mrs. Ann
Taylor, aged 23, wife of Alexander Taylor, now
in New Orleans, and daughter of Mrs. Brewer—
Miss Susan Brewer, aged 20, another daughter of
Mrs. B.—Eliza Palfrey, aged 7, and William Fran-
cis, aged 5, grand children of Mrs. B.

Perhaps few instances have been known of so
sudden a affliction to a family, as this ac-
cident has occasioned. The lad Jackson has lost
a father and mother;—and a daughter of Mrs.
Brewer has been bereft of a mother, two sisters,
and two children, by the most frightful death.
It ought to be mentioned that there was no
scuttle in the roof of the house destroyed; nor
are there any, we are informed, in the whole
block. We learn that none of the property de-
stroyed was insured.—Daily Ad.

Fire at New-York.—On the 26th inst. about 3
o'clock, A. M. a fire broke out in a building, oc-
cupied as a tavern, in Front-Street, near Crane
wharf, New-York; and the wind blowing fresh,
nearly a whole square, consisting of about 30
buildings, was destroyed.
We understand that the dwelling-house of Mr.
Jeremiah Bishop, of Russell, Mass. was consumed,
with all its contents, on the 19th inst.

The house of John M. Matthews, Esq. on
John's island, S. C. has been destroyed by fire,
with the library, furniture, &c.

The intercourse between New-York city and
the Jersey shore was carried on for several days
last week on the ice; and booths were erected
on the road for the refreshment of the travellers.

A northern paper states, that the ice formed
at the foot of Niagara Falls is reported to be
within twenty feet as high as Table Rock. If
this be true, the thickness of the ice is about one
hundred and twenty feet.

The Bank of the U. S. has stated that its ascer-
tained losses up to Jan. 1, 1821, were \$3,522,476
—and that its earnings, savings, &c. &c. up to
the said period since the suspension of dividends,
were 7,746,071—balance in favour of the Bank
223,595. The Directors have resolved, that, in
the opinion of the Board, the losses of the Bank
previously sustained were repaired, and that the
capital stock was re-established and made whole
on the 1st day of Jan. 1821—and that loans will
hereafter be made on the pledge of the Bank
Stock at par value. But they state, that the
profits may continue affected by the stagnant
state of commerce, and the uncertain receipt of
certain interest.

A vacancy having occurred in the papal see,
by the death of the Pope, in the 14th century,
the cardinals were assembled in conclave to
elect a successor. They being unable to agree,
the vacancy continued for two years; when, by
authority of the king of France, they were re-
moved to Lyons, and shut up in a convent till
they should agree. Even there the debates last-
ed forty days, and ended in an agreement to
abide the choice of Cardinal Jacques d'Esse,
who nominated himself and became Pope by the
name of John XXII.

DEATHS.

In this town, Mrs. Esther Goodspeed, wife of
Mr. James R. Goodspeed, aged 36.—Edward, son
of Mr. E. Bell, 4 years.—Mr. Stephen Shelton, 46.
—Mr. Elisha Forbes, of Roxbury, 47.—Adeline
Baldwin, youngest daughter of Wm. Jackson.—
Mrs. Catharine Patten, 36.—Mrs. Sarah Truman,
aged 75.
The report of two men having been drowned
in this harbour, last week, cannot be traced to
any foundation.
In Roxbury, Mrs. Abigail Babbitt, 67.—In Charle-
stown, Mr. Nathan Munroe, 27.—In Salem, Mr.
Stephen Hawes, 28.—Capt. Ephraim Skerry, 73.
—Mrs. Lucy Repes, wife of Mr. James R. 45.—
In Newton, Mrs. Margaret, wife of Capt. Joel
Houghton, 39.—In New-Braintree, Lieut. Sam-
uel Mixer, 77.—In N. Bedford, Capt. Pardon
Howland, 44.—In Newburyport, Miss Abigail
Harris, 56.—In Craunton, R. I. Mr. Christopher
Williams, 89.—Near Georgetown, Del. Mr. Ben-
jamin Butler, 108.—In Portland, Mrs. Isabella
Boyd, aged 42, wife of Joseph C. Boyd, Esq.—In
Atkinson, N. H. Greenleaf Clarke, Esq. 49.
In Fitchburg, James Kimball aged 31.—In Cas-

line, Mr. Jeremiah Perkins, aged 29.—In Shrews-
bury, Vashni Hemmenway, Esq.—In Amherst,
Thankful, wife of Mr. John Hubbard, 19.

At Newcastle, Me. Dec. 20th, Col. Paul Dodge,
one of our Revolutionary Officers; and for nearly
20 years a good soldier of Jesus Christ, ardently
attached to the cause of his Divine Master,
and ready unto every good work.—Communicated.

In Gloucester, (west parish,) Miss Lucy Ha-
kell, of consumption, aged 19. To the virtues
of a peculiar obedient daughter and an affection-
ate sister, she added those of a sincere Christian—
the religion of the Bible supported her through a
lingering illness, and she died, triumphing over
the last enemy, feeling herself safe and happy
in the arms of a crucified Redeemer.—Com.

CONGRESS OF THE U. S.

House of Representatives.—Monday, Jan. 22.
Reduction of the Army.—Several attempts
were made to amend the bill, and were gener-
ally negatived. Mr. BARNUM again supported,
and Mr. MERCEUR again opposed the passage of
the bill, when the question, shall it be engrossed
for a third reading? was thus decided:—Yeas
109—Nays 47.

Tuesday, Jan. 23.
On motion of Mr. SMITH, of Md. the following
joint resolution was read twice, and ordered to be
engrossed:—

Resolved, That the recruiting service of the ar-
my be suspended for and during the present year,
and until the end of the next session of Congress.
[Since passed and sent to the Senate.]

Wednesday, Jan. 24.
Missouri.—The House, in committee, took up
the resolution offered by Mr. EVERTS, of Mass. for
the conditional admission of Missouri; when the
question on the passing of the resolution was put,
and without debate; thus decided:—Yeas 6—
Nays 146.

Mr. CLAY gave notice that on Friday he
should move to take into consideration the Res-
olution from the Senate, for the unconditional ad-
mission of Missouri.

Thursday, Jan. 25.
The committee on the subject, reported a bill
to authorize the occupation of Columbia River,
and to regulate the intercourse with the Indian
Tribes within the U. S. and territories thereof.

Election and Representatives.—The House took
up, on motion of Mr. SMITH, the resolution pro-
posing an amendment to the Constitution, to pro-
vide, that the Electors of President, &c. and
Representatives to Congress, be elected in uni-
form districts.

The resolution was opposed by Mr. Ross, of
Ohio, Mr. STROCK, of N. Y. Mr. BREVARD, of S.
C. Mr. RANDOLPH, of Va. and Mr. STORRS, of N.
Y. It was advocated by Mr. GROSS, of N. Y.
Mr. SMITH, of Md. Mr. WHITMAN, of Me. and
Mr. WOOD, of N. Y.

The question on the passage of the resolution
was then taken and decided as follows:—Yeas—
92. Nays—56.

Two thirds of the members present not having
voted in its favor, the resolution was of course de-
clared to be rejected.

MASSACHUSETTS LEGISLATURE.

House of Representatives.—Monday, Jan. 29.

The Hon. WILLIAM READ, of Marblehead, ac-
cepted the office of Counsellor, and was qualified.
The following bills passed to be engrossed: to
incorporate the Mass. Charitable Society for the
relief of the widows, &c. of deceased Baptist Mi-
nisters; and to incorp. the first Congregational
Society in Troy.

Cattle Shows.—An additional bill for the en-
couragement of Agriculture and Manufactures,
was read a first time. [This bill provides for
the enforcement of the orders of the Directors of
Cattle Shows for the preservation of good order,
and the appointment of Marshals, &c.]

Judicial Courts.—The joint Committee on the
Judiciary, reported, That it is not expedient to
give any additional original jurisdiction to the
Supreme Judicial Court;—that it is not expedient
to provide for reducing the number or the
salaries of the Judges prospectively; and that it
is expedient to abolish the several Circuit Courts
of Common Pleas, and the Boston Court of Com-
mon Pleas, and to establish a Court of Common
Pleas for the Commonwealth; and for which
purpose the committee reported a bill, which
was read, ordered to be printed, and assigned for
Wednesday.

Tuesday, Jan. 30.
Report on Pauperism.—An order passed direct-
ing a suitable number of the reports on the Pau-
per Laws be delivered to the Secretary of State,
he to transmit two copies to each Town Clerk,
and one copy to each Board of Overseers; that
300 copies be distributed among the Senators and
Representatives, two copies to each; 50 to the
Governor and Council, and the residue to be de-
posited in the House of Representatives, under
the care of the Messenger, subject on the future
order of the House.

Treasurer's Accounts.—The commissioners ap-
pointed to examine and settle the accounts of
DANIEL SARGENT, Esq. Treasurer, &c. of the
Commonwealth from July 1, 1819, to June 30,
1820, reported, that they found the same perfect-
ly accurate, and that the balance in his hands
was \$22,010 and 34 cents. Read and accepted.

Rare Chance—Great Bargains.

SAMUEL BEAL, has just received and offers
for sale, at his Furniture Warehouse, Mill-
pond-street, 150 Bureaus, 20 of which are un-
commonly handsome, and 20 per cent below the
lowest market prices in any place, whatever, in
Boston.

Also, 2700 Chairs, which are offered by
wholesale and retail, on far better terms than
have ever been sold before.

Likewise, 4500 lbs. Live Geese, half Down,
and common Feathers, worthy the attention of all
those who are in WANT of the articles, at reduced
prices.

Moreover, the greatest variety of all kinds of
Furniture, constantly on hand, and for sale, as
usual. Feb. 3.

Sale of Real Estate.

ON Tuesday, the 6th day of March next, will
be sold at Public Auction, at the late dwell-
ing house of Jesse Bates of Weymouth, deceased,
a valuable Grist Mill, situated on that excellent
stream of water, running from Whitman's pond
to Weymouth back river, with exclusive privileg-
es, being part of the estate of the said Jesse
Bates, deceased. To be sold in part by order of
Court, for payment of debts and incidental charges.
The whole will be sold by mutual agree-
ment of the heirs.

Conditions made known at the time of sale.
Weymouth. BENJAMIN BATES, Administrator.
Jan. 31, 1821. EBENEZER POOL, { Attorneys.

NEW-ENGLAND MUSEUM.

No. 76 Court-Street.
THIS splendid establishment, filling eleven
spacious halls and apartments, has now, by
the recent large additions, become unquestion-
ably superior to any thing of the kind in America.
The immense collections of Natural History, An-
tiquities and Miscellaneous Curiosities, procured
from all parts of the World, and neatly arranged
for the inspection of visitors, will ever afford the
most rational and sublime gratification, while
the most elegant and interesting groups of Wax
Figures, portraits of distinguished Public Charac-
ters, Comoramas, Pantomimes, Mechanical In-
ventions, &c. will insure the greatest source of
delightful amusement. Open every day and
evening. Well warmed and handsomely illumi-
nated. Excellent music on the Great Organ and
various other instruments. Admittance to the
whole only 25 cents. Feb. 3.

